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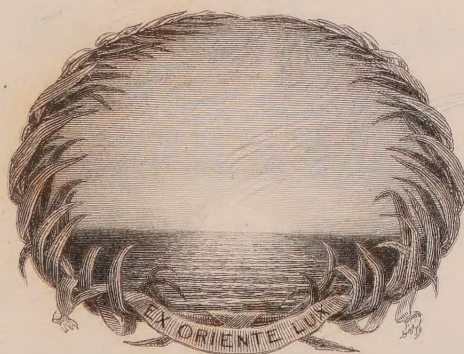


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Sādik, Siḥānī.

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A
CRITICAL ESSAY
ON
VARIOUS MANUSCRIPT WORKS,
ARABIC AND PERSIAN,
ILLUSTRATING
THE HISTORY
OF ARABIA, PERSIA, TURKOMANIA, INDIA, SYRIA,
EGYPT, MAURITANIA, AND SPAIN.
TRANSLATED BY J. C.
FROM A PERSIAN MANUSCRIPT IN THE COLLECTION OF
SIR WILLIAM OUSELEY, THE EDITOR.



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M.DCCC.XXXII.



INTRODUCTION.

THE Persian work, of which a translation is here offered, was, with other Eastern manuscripts, brought from India many years ago by an English gentleman, and presented to Sir William Ouseley, through whose kindness it has been communicated to me. Having lately availed myself of Sir William's permission to publish an extract from his letter as a Preface to the Translation of SÁDIK ISFAHÁNI'S "Geographical Works," I shall here, by the same authority, quote his words, containing a short account of the manuscript which has afforded materials for this publication:—

"The little work which I have now much

“ pleasure in transmitting to you, was brought
“ from Calcutta almost forty years ago, by
“ my ingenious and worthy friend the late
“ Dr. Jonathan Scott, who gave it to me a
“ short time before his death as a very
“ curious and useful tract, probably unique
“ even in India. He understood that the
“ author, a learned *Bengáli*, had composed it
“ for the use of his son, or some pupil, whose
“ taste in historical researches he wished to
“ direct, by indicating the *Táríkhs* or Chro-
“ nicles most worthy of his perusal.

“ Notwithstanding the recommendation of
“ Dr. Scott, (than whom there could not be a
“ more competent judge,) this manuscript
“ lay, during some years, neglected, upon
“ my shelf; for, being described on the out-
“ side cover as ‘A list of Arabic and Persian
“ books chiefly on Indian history,’ I did not
“ expect that it would furnish much matter
“ very interesting to one who already pos-
“ sessed, and had attentively examined, nearly
“ fifty Catalogues of Oriental Manuscripts
“ preserved in public and private libraries.
“ But having resolved last year to compile
“ an account of my own collection, I found

“ it necessary to seek in this little tract some
“ information respecting certain books and
“ authors not particularly noticed, or not
“ mentioned, in any of those other cata-
“ logues, even the most extensive.

“ I am now induced, by the successful
“ result of my search, to recommend this
“ little Essay, as one which in a peculiar
“ manner seems adapted to the objects of
“ our Oriental Translation Committee; and
“ if any circumstances had prevented you
“ from undertaking such a task, I should,
“ myself, have immediately translated the
“ manuscript.

“ Of the author it is not in my power to
“ give you a more full account than that al-
“ ready stated: his name does not appear, nor
“ has he decorated his little work with any
“ pompous or flowery title, (like so many of
“ those which he enumerates,) but simply
“ concludes by informing us that his tract or
“ essay (dated in 1748) is finished (تمت الرسالة).

“ Although some European libraries con-
“ tain several of the manuscripts mentioned
“ in this tract, yet the printed Catalogues in
“ general afford little more than the title of

“ a book, sometimes adding the author’s
 “ name, but seldom any satisfactory notice
 “ of the contents, or any remark concerning
 “ the reputation, the style, the excellence, or
 “ defects of a work. On many occasions the
 “ inquisitive reader is much disappointed,
 “ even by HÁJI KHALÍFAH himself, the
 “ great Turkish bibliographer, whose notices
 “ are sometimes extremely short and meagre;
 “ and the same charge may be brought
 “ against D’Herbelot, who has inserted in
 “ his ‘Bibliothèque Orientale’ a considerable
 “ portion of HÁJI KHALÍFAH’s ‘Kashf al
 “ Zunún.*

* On the subject of this most valuable work (containing notices of many thousand Arabic, Persian, and Turkish books) I shall here quote a passage from Baron Ienisch’s “*Commentatio de Fatis Linguarum Orientalium*,” p. lxxxiii., which thus mentions HÁJI KHALÍFAH, or, as his fellow-countrymen, the Turks, generally call him, KÁTIB CHELEBÍ (كاتب چلبی)—
 “*كشف الظنون عن اسمي الكتب و الفنون* qui in opere suo
Detectio cognitionum de nominibus librorum et scientiarum
inscripto, quemadmodum in adjecta auctoris hujus vita ad ta-
bulas suas chronologicas Constantinopoli typis datas Ibrahim
Efendi memorat, libros omnes quotquot præfato auctori *Katib*
inspicere licuit, ex tercentis et amplius scientiis in ordinem
alphabeticum redactos recensuit.” We learn from Mr. Mitchell,

“ It must however be allowed, that if many
 “ Catalogues are deficient in information on
 “ the subject of certain manuscripts, some
 “ few may be found that, with respect to the
 “ works which they describe, exhibit much
 “ accuracy in dates, and afford very useful
 “ statements of the principal contents, and,
 “ in some instances, curious or entertaining
 “ extracts—as the Catalogues composed by
 “ Pococke, Casiri, Assemani, Stewart, Ha-
 “ maker, and two or three others, will suffi-
 “ ciently prove.

in the preface to his excellent translation of HÁJI KHALÍFAH'S
 “ History of the Maritime Wars of the Turks,” (lately pub-
 lished by the Oriental Translation Fund,) that the Turkish
 author's name was, at length, مصطفى بن عبد الله حاجي خليفة
 MUSTAFA BEN ABDULLAH HÁJI KHALÍFAH, and that he
 died at Constantinople in the year of the hejrah 1068 (of the
 Christian era 1657). It will gratify the Orientalists of Europe
 to know, that a translation of his bibliographical work (the
 “ Kashf al Zunún ” above mentioned) has been undertaken
 for the Oriental Translation Committee, as the following notice
 in a printed list will show :—“ Hájí Khalífah's Bibliographical
 “ Dictionary ; translated by Monsieur Gustave Flugel. This
 “ valuable Arabic work, which formed the groundwork of
 “ D'Herbelot's ‘ Bibliothèque Orientale,’ contains accounts
 “ of upwards of thirteen thousand Arabic, Persian, and Turk-
 “ ish works, arranged alphabetically.”

“ Of this Persian work, which I now con-
“ sign to you, the chief merit consists in two
“ circumstances — it directs our notice to
“ historical manuscripts but little known,
“ perhaps not existing, in Europe ; of some,
“ indeed, the author himself informs us that
“ he had never been able to procure a copy.

“ The other circumstance which particu-
“ larly recommends this tract is, that it offers
“ remarks on the style of different writers ;
“ and, as a descriptive Catalogue, may be
“ considered almost singular in not only
“ praising excellencies, but censuring defects.

“ I therefore should not hesitate to am-
“ plify the title superscribed on its cover by
“ Dr. Scott, as above mentioned, and to style
“ it ‘ A Critical Essay on various Manuscript
“ Works, Arabic and Persian, illustrating
“ the History of Arabia, Persia, Turkomania
“ and India, Syria, Egypt, Mauritania, and
“ Spain ;’ for such is its extensive range,
“ comprehending, in fact, all those regions
“ which are or have been subject to *Muselmán*
“ sovereigns.

“ Your continued residence at a most in-
“ convenient distance from London induces

“ me to renew my offer of assistance (as on a former occasion) in conducting this Essay through the press ; and

“ I am, my dear Sir, yours, &c.

“ WILLIAM OUSELEY.”

“ *London, February 10th, 1832.*

In addition to the obliging offer of assistance contained in his letter above quoted, Sir William has kindly undertaken to annex a few notes, as the pages of this work pass, under his correction, through the press ; and I have adopted the title recommended by him, since it expresses the author's object better than any that could be suggested by myself.

In representing by means of our letters the Arabic and Persian names which occur throughout the following pages, I have observed the system adopted in the Geographical Work of SÁDIK ISFAHÁNÍ : this is the system suggested by Sir William Jones,¹ and recommended by the Oriental Translation Com-

¹ In his “ Dissertation on the Orthography of Asiatic Words in Roman Letters,”—*Asiatic Researches*, vol. I.

mittee, according to which “the letter *á* (having an accent above) is used to express the broad or long sound of our *a* in *fall*, *call*, and as *Ámul*, *Shíráz*. The letter *í*, accented in the same manner, represents the sound of our *ee* in *peer*, *feel*, and as in *Shíráz* above mentioned: and *ú*, likewise accented, denotes the sound of our *oo* in *boot*, *moon*, &c.; thus in *Kúfah*. Without accents those letters (*a*, *i*, and *u*,) have their short sounds: *a*, as in *man*, *battle*; thus *Kazvín*, *Tabri*, *Marv*, &c.: *i* in *imp*, as *Isfahán*, *Mirbát*: *u*, as in *bull*, *full*, &c.; thus *Suhrvard*, *Dábul*; but in Persian words the *u* is never pronounced like our *u* in *pun*, *mutter*, &c. Although the short *a* may be the proper symbol, the short *e*, as Sir William Jones remarks in his work above quoted, may “be often very conveniently used” to express the first vocal sound; and in the word *America* (with which he exemplifies his remark) we find both the short *a* and *e*: thus he writes *chashm* (چشم), *raft* (رفت), *ber* (بر), *perveresh* (پرورش), &c.¹

¹ See the Preface to SÁDIK ISFAHÁNI'S “Geographical Works,” p. xii. It may be here remarked, that for the letter

The names of authors and titles of Manuscripts will be found, wherever they first occur, printed in their proper Arabic or Persian characters; and as those names and titles are crowded together in the text, without any respect for alphabetical arrangement, an Index seemed necessary. One is therefore subjoined, which comprehends the names and titles of kings or eminent persons with those of authors; another is an Index of books; and one has likewise been added, showing the names of countries, cities, and rivers, mentioned in the course of this work, and of the notes with which it is illustrated. Each Index I have endeavoured to compile with accuracy, and hope that all may prove useful.

J. C.

c used in some cases by Sir William Jones, the Oriental Translation Committee has recommended the substitution of *k*:—thus, *keh* for *ceh* (ك), &c.

A

CRITICAL ESSAY

ON

VARIOUS MANUSCRIPT WORKS,

ARABIC AND PERSIAN, &c.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of God, the clement, the merciful !

AFTER all due praises to GOD, and benedictions on his holy Prophet, be it known to those who delight in historical researches, and therefore seek information respecting the most useful and excellent chronicles, that they must not expect to find any single work comprising such ample and detailed accounts of all the successive dynasties of kings and princes, who have reigned in different countries, as would render unnecessary the inspection of other records ; because, if any ingenious writer who undertook a general compilation of that extensive nature had accomplished his

A

design, the work would have amounted to a hundred volumes of considerable size, or even to a greater number.

Thus the author of that celebrated chronicle entitled the “*Habíb al Siyar*,”¹ whose object was

¹ حبيب السير Of this work the author was KHONDEMÍR (or, more literally, KHÁVEND EMÍR خاوند امير) the son of MÍRKHOND, respecting whose name some remarks shall be offered in another note. It has been usual among European writers to express the title of this work by *Habib al Seir*, as D’Herbelot styles it in his *Bibliothèque Orientale*, translating those Arabic words “*l’Ami du Voyage* ;” and he adds, “*c’est ce que nous appellons dans l’usage du vulgaire un Veni mecum*.” some English Orientalists also have entitled it *Habib al Sír*, or the “*Friend of Travellers*.” But, on the authority of two learned Orientalists, Mr. Von Hammer and the Baron de Sacy, as well as of native Asiatics, it may be here observed that *Siyar* represents more properly the word سِير, than *Seir* or *Sír* in this title, for *Siyar* appears to be the plural of سيرة “a particular life, or biography,” and rhymes with the word *bashar* بشر according to an affectation frequent among Eastern authors. This is confirmed by the full title—

حبيب السير في اخبار افراد البشر

Habíb al Siyar,

Fí akhbár efrád al bashar—

signifying, “The Friend of Biographies, comprising the history of persons distinguished among men.” In this title there is also a play on the first word, alluding to a great personage

a comprehensive and general compilation, has treated but superficially, and in the manner of an abridgment, concerning many royal dynasties; and of some kings, more particularly those who reigned in *Maghreb*² (or the north-western parts of Africa) and in *Hind*,³ or India, he has not made

named HABÍB ALLAH, at whose request KHONDEMÍR composed his work in the year of the *hejrah* (or Muhammedan era) 927 (of Christ, 1521). — See the “ Notice de l’Histoire Universelle de Mirkhond,” by M. Am. Jourdain, in the ninth volume of “ Extraits et Notices des Manuscrits de la Bibliot. Imperial, &c. Paris, 1812, p. 163.

² مغرب The West, in a general sense, but here implying more particularly the countries which form what we call Barbary and Mauritania, occupied by Muselmáns. A very curious Map, illustrating that rare and ancient Work, the “ *Súr al buldan*,” (صور البلدان) described in the Catalogue of Sir William Ouseley’s Oriental MSS., No. 709,) divides Africa into the *Belád al Maghreb*, (بلاد المغرب) the North-Western (or Muhammedan) territories above mentioned, and the *Belad al Sudán*, (بلاد السودان) or “ Country of the Blacks,” lying towards the South. We learn from D’Herbelot, that, among the Arabs, this word (*Maghreb*) is used to express not only all that space of country which they conquered in this part of the world, that is, Africa, from the western borders of Egypt to the Atlantic Ocean, but even Spain, with those Islands of the Mediterranean that are situated between Candia and the Strait of Gibraltar.

³ هند or *Hindústán* (هندوستان) as the author in some places denominates India.

any mention. Notwithstanding this omission, his work (the “*Habíb al Siyar*”) fills three very bulky volumes.

Neither has the excellent author of the “*Rauzet al Safá*,”⁴ however extensive and voluminous

⁴ روضة الصفا The “Garden of Purity,” by *Mírkhond*, (as we generally abridge *Mír Khávend* میرخاوند) a part of this celebrated author’s full name, which was *Muhammed ben Khávend Sháh ben Mahmoud* (محمد بن خاوند شا بن محمود). We sometimes find it written *Muhammed Mír Khávend Sháh* (محمد میر خاوند شاه) or *Emír Khávend Sháh* (امیر خاوند شاه). The *Rauzét al Safá* or, “Garden of Purity,” which Casiri, in his Catalogue of the Escorial MSS. (vol. ii. p. 68) styles “The Garden of Delights,” (*Hortus Deliciarum*), consists of seven *jild* (جلد) or portions, each forming a volume, besides the *Khátemáh* (خاتمه) or Appendix. Sir W. Ouseley, in the Catalogue of his Oriental MSS., thus notices the *Rauzét al Safá*—“a celebrated work of *Emír Khávend*, generally called *Mírkhond*. The seven parts and the geographical appendix (so seldom found) are comprised in seven volumes folio (the fourth and fifth parts being bound together), all in the original magnificent and uniform binding. The value of this work is well known to Orientalists; odd volumes of it are preserved in many collections, but few possess the complete series of seven parts with the appendix.” It may be here added that *Mírkhond* died in the month *Dhúl Kaadah* of the (Muhammedan) year 903, (corresponding to June, 1498, of the Christian era) aged sixty-six years. This appears from a passage in the *Habíb al Siyar* of his son, *Khondemír* quoted

this chronicle, perfectly executed the design of such a general compilation, as would afford satisfaction by minute details of all the dynasties ; for in his accounts of some he is diffuse and prolix, while of others he furnishes a mere compendium or summary.

Thus, of the BENI OMMIAH ⁵ he treats very

by M. Am. Jourdain (" Notices et Extraits des MSS." &c. tome ix. p. 6).

⁵ بني أمية The sons or descendants of OMMIAH, a considerable personage among the Arabs: he was the son of ABD AL SHAMS عبدالشمس. The *Ommiah* family possessed the supreme government or *Khálifat* during ninety-one, or, according to some historians, a hundred years; that is, from the year 32 to 132 of the Muselman era (or of the Christian era from 652 to 749). D'Herbelot enumerates the fourteen *Khalífahs* or sovereigns of the family, which would have been totally exterminated by the BENI ABBÁS or ABBASIDES, had not ABDAR'RAHMAN BEN MOAVÍAH preserved it in Spain, where he began to reign in the year 139 of the *hejrah* (or of our era 756) and the *Ommiah* dynasty continued in that country until the year 424 (or of Christ 1032). See the "Bibliothèque Orientale" of D'Herbelot (in the article *Ommiah*), and a detailed account of this dynasty in Major Price's most excellent work, the "Retrospect of Mohammedan History." The *Tárikh* or Chronicle of the *Khalífahs* (تاريخ الخلفاء) composed in Arabic by ASSIÚTI (السيوطي) gives a history of the *Ommiah* who reigned in Spain.

fully, and to some eminent personages of the BENI ABBÁS⁶ family he devotes a considerable portion of his chronicle, while others he notices but slightly.

The great sovereigns of *Irán* and *Túrán*⁷ (Per-

⁶ بني عباس We learn from D'Herbelot, that of this dynasty (which he denominates the ABBASSIDES) thirty-seven KHALÍFAHS reigned during a space of 523 years, from the year of the *hejirah* 132 until the year 656 (or from 749 of the Christian era to 1258). The Abbassides proved so prolific, that under the Khalifat of MÁMÚN (A. H. 200, of Christ 815) the number of males and females of this family amounted to thirty-three thousand persons. D'Herbelot gives a list of the thirty-seven ABBASSIDE Sovereigns; see the "Bibliothèque Orientale," in *Abbassides*, and Major Price's "Retrospect of Mohammedan History," quoted in the preceding note.

⁷ ایران و توران Under this name (*Irán*), says the learned De Sacy, Eastern writers comprehend all that extent of country which is included within the River Euphrates and the Persian Gulf, the River *Jaihún* (or Oxus) and the River Indus, whilst they express by the name of *Túrán* all that part of Asia which lies beyond the River *Jaihún*. (See the "Memoires sur diverses Antiquités de la Perse," &c. p. 52.) Thus the word *Túrán* implied Scythia, Transoxiana, Turkomania, the country of Tátárs (or, as we call it, Tartary), &c. It appears from various *Pahlavi* inscriptions deciphered by M. de Sacy, (see the work above quoted,) and by Sir W. Ouseley, in his "Observations on Medals and Gems bearing *Pahlavi* Inscriptions" that during two or three centuries the reigning Sassanian monarch of Persia styled himself "King of the Kings of

sia and Turkomania) chiefly occupy his pages; but the Arabian, Egyptian, and Syrian⁸ monarchs have been wholly rejected by his pen; even the petty or minor kings of Persia he has omitted.⁹

In the same respect, other compilations of general history are liable to the charge of deficiency or omission, which must be supplied or corrected from the examination of different works relating distinctly to particular dynasties.

Originally the learned men of *Maghreb*¹⁰ and *Andalus*¹¹ (Africa and Spain) employed great skill

Irán and *Anírán*”—names equivalent in signification to the modern *Irán* and *Túrán*. We learn from the dictionary “*Burhán Kateâ*” (in voce) that “*Túrán* is the name of a region lying on the farther side of the *Ab i Amú*,” or the River *Amú* (the *Jaihún* or Oxus), that is, the country of *Máwer al nahr* (Transoxiana); and as FERIDÚN (one of the most ancient monarchs) had bestowed the supreme government of this country on his eldest son TÚR, it was after him named *Túrán*—

توران نام ولایتی است بر انطرف آب آمو یعنی ماورا النهر و
چون این ملک را فریدون بتور پسر بزرگ خود داده بود بتوران
موسوم شد

⁸ The kings of *Arab* (عرب) Arabia; *Misr* (مصر) Egypt; and *Shám* (شام), Syria.

⁹ بلکه ملوک خرد و ریزه ایران را نیز ننوشته

¹⁰ See the second note in page 3.

¹¹ اندلس But this name is accented in the MS. thus *أندلس* *Undulus*. So likewise in the *Burhán Kateâ*. This dictionary,

in historical compositions, and have written a “*Tárikh*” (تاریخ) or Chronicle on the affairs, not only of every kingdom or province, but of every district and city.

Next to them, the ingenious historians of Egypt and Syria have most ably exerted their talents in this line of literature.

Then may be placed those of *Hejáz*¹² and *Yemen*,¹³ and after them the *Iránian* or Persian au-

however, informs us that the two first syllables are sometimes accented with *fat-hhah*, justifying the pronunciation of *Andalus* (أندلس); and as this accords better with the Spanish *Andalusia*, it is adopted throughout the following pages.

¹² حجاز We learn from some remarks prefixed by the editor to “*Burckhardt’s Travels in Arabia*,” that certain Eastern writers divide Arabia into two parts, *Yemen* and *Hejáz*; others into five great provinces, *Yemen*, *Hejáz*, *Nejed*, *Tehama*, and *Yemama*; but the three last mentioned, however extensive, are often regarded as portions of *Hejáz*, which comprises those territories considered by Muselmáns as sacred, the cities of *Mekkah* and *Medínah*, &c. But this name (*Hejáz*) is not used by the Arabian Bedouins in the usual acceptation of the word; they call *Hejáz* exclusively the mountainous country comprehending many fertile valleys south of *Tayf*, &c. (See “*Burckhardt’s Travels in Arabia*,” Pref., pp. viii, ix, x.) By some writers *Hejáz* is identified with Arabia Petræa or the Stony; by others confounded with Arabia Deserta.

¹³ يمين Arabia Felix, or the Happy. “*Iaman, ou Yemen*,” says M. D’Herbelot, “province de l’Arabie, qui fait la troi-

thors.¹⁴ But the writers of *Máwerá' al nahr*¹⁵ (although before the time of CHANGÍZ KHÁN¹⁶ some of them undertook historical subjects) have not, since the bright dawn of the *Moghul*¹⁷ government, produced any works (with which I, at least, am acquainted) besides the “*Tárikh-Rashídi*,”¹⁸ composed by MIRZÁ HAIDER DÚGHLÁT GÚRKÁN,¹⁹ on the history of the KHÁNS, or sovereigns, of *Káshghar*;²⁰ and the chronicle entitled “*Sehífeh Sháhi*,”²¹ written by MULLÁ TANISH BOKHÁRI,²²

sième, et la plus grande partie de ce vaste pays ; nous l'appelons l'Arabie Heureuse, à cause des drogues precieuses qu'elle produit.” See the “*Bibliothèque Orientale*” in *Iaman*.

¹⁴ See the note on *Irán*, p. 6.

¹⁵ ماوراء النهر or “that which is beyond the river” (the *Jaihún*, جيحون—*Amú* آمو or *Oxus*), Transoxiana. See the note on *Irán*, p. 7.

¹⁶ چنگيز خان This renowned conqueror was born in the year (of the hejirah) 549 (of the Christian era 1154).

¹⁷ مغل ¹⁸ تاريخ رشيدى ¹⁹ ميرزا حيدر دوغلات كوركمان

²⁰ در ذكر خانان كاشغر *Káshghar*, according to SÁDIK ISFAHÁNI (“*Geographical Works*,” p. 127), the chief place of the *Oighúr* (or *Aíghúr*) country. It is described in the dictionary “*Burhán Kateâ*” as a place in *Turkistán* (تركستان) remarkable for the beauty of its inhabitants—منسوب بخوبان و خوش صورتان

²¹ صحيفه شاهي

²² ملا تمش بخاري

recording events which occurred in the time of ABDALLAH KHÁN, the USBEK, ruler of *Túrán*.²³

But no historical work proceeding from any writer of *Máwerá' al náhr* (or Transoxiana) has ever fallen under my inspection.

Neither have the inhabitants of India any useful or interesting chronicle²⁴ composed before this extensive country became subject to the upright government and liberal institutions of the Gúrká-nian monarchs.²⁵ Indeed, the Táríkhs, or histo-

²³ عبد الله خان اوزبك فرمانرواي توران The "Sehifeh Sháhi" must be (although under a different title) the work described by Major Stewart in his excellent Catalogue of TIPPOO SULTÁN'S Oriental Library, No. xxvii, as the "Abdallah Náme" (عبد الله نامه)—a History of the Usbeg Tatárs who, in 1494, invaded Transoxiana, and "having driven out the descendants of TIMOUR, have ever since retained possession of that country. The prince, whose memoirs are the chief subject of this work, was ABDALLAH KHÁN, contemporary of the renowned AKBER, Emperor of *Hindústán*, with whom he kept up a constant correspondence and interchange of embassies, and died A. D. 1595. The author was MOHAMMED BEN TUNISH AL BOKHÁRY."

²⁴ Our author here does not allude to works originally written in the Sanskrit language, or any other ancient dialect of India, his object being merely to notice Arabic and Persian histories of the Muselmán dynasties.

²⁵ خواتین عدالت آیین کورکانیہ So called after the title GÚRKÁN (کورکان), which is frequently subjoined to the name of TAIMÚR or TÍMÚR. See the notes immediately following.

rical works that we possess, are generally restricted in their subjects to a few important transactions, and are written with little attention to chronological accuracy respecting the dates of years or months in which those transactions occurred.

But after the bright sun of prosperity, that never sets, had risen in India under the domination of the imperial descendants of his Majesty the SÁHIB KERÁN,²⁶ the conqueror of the world, EMÍR TAIMÚR GÚRKÁN,²⁷ many very excellent books have been written on historical subjects.

²⁶ صاحب قران "The Lord of the grand conjunction of the planets," in which, says D'Herbelot, "the astronomers pretend that the foundations of the chief empires have been formed." This title may also imply "Lord of the extreme quarters of the world," the word *kern* here signifying a horn or extremity; thus Alexander the Great was surnamed DHUL'KARNEIN—"Lord of the two horns" of the world, the East and West. See the "Bibliothèque Orientale," in *Saheb Keran*.

²⁷ حضرت صاحب قران کیتی ستان امیر تیمور کورکان
The death of this great conqueror happened in the year 807 of the Muselmán era (or of Christ 1405). To his name TIMOUR, TIMÚR, or TAIMÚR, was often added the epithet *lang* لنگ signifying "lame" or "deformed," and alluding to some personal defect or infirmity: hence the strange title of *Tamerlane*, which many European writers have bestowed on him. (See the "Geogr. Works of Sádik Isfaháni," p. 19. note.)

In the time of his Majesty the Emperor JELÁL ADDÍN MUHAMMED AKBER PÁDSHÁH,²⁸ whose residence is now in Paradise, the events which happened during the reigns of those illustrious princes (the descendants of EMÍR TAIMÚR) were circumstantially and minutely recorded; and the “Akber Námeḥ,”²⁹ the “Jehángír Námeḥ,”³⁰ and the “Padshah Námeḥ,”³¹ were compiled from the journals and commentaries of those departed monarchs.

Since that time until the present day, an interval of nearly one hundred years, the want of curiosity in the sovereigns and nobles of this country and their indifference respecting history

TAIMÚR, at the time of his death, was sixty years old; and the surname of *lang* was given to him, “parcequ’en effet ce prince étoit estropié de la main et du pied droit. Clavijo, auteur Espagnol, qui a vu ce conquérant, nous assure qu’il n’avoit que les deux petits doigts de moins.” See the Life of TIMOUR prefixed to M. Langlès’s “Instituts Politiques et Militaires de TAMERLAN, proprement appelé TIMOUR,” p. 34. A portrait, extremely curious, and said to be original, is in the collection of the Right Hon. Sir Gore Ouseley.

²⁸ جلال الدين محمد اكبر پادشاه

²⁹ اكبر نامه

³⁰ جهانگیر نامه

³¹ پادشاه نامه This Chronicle, with the “Akber Námeḥ,” and the “Jehángír Námeḥ,” shall be more particularly noticed in subsequent passages.

have been such that no new work of any merit has appeared, and the notices of transactions are confined to the pages of official records.

Now the titles of some extensive historical works of a general nature shall be offered to the reader; among them I must first mention compositions in the Arabic language. One is the “*Táríkh Kebír*,”³² or “*Great Chronicle*” of MAHOMMED IBN JARÍR TABRÍ,³³ comprising the history of most regions in which *Islám* (اسلام) or the Muselmán religion) is professed, down to the year

³² تاريخ كبير This work, from the author's different names, below mentioned, is sometimes quoted by Eastern writers as the “*Táríkh Jaaferi*” (تاريخ جعفري), or the “*Táríkh Ebn Jarír*” (تاريخ ابن جرير).

³³ محمد ابن جرير طبري Of this eminent historian we have the following account in a note annexed to Pococke's “*Specimen Historiæ Arabum*” (p. 383, Oxon. 1650). “*Al Tabarita—Abu Jaafar Mohammed Ebn Jarir al Tabari*” ابو جعفر محمد بن جرير الطبري Ille toties in *Historia Saracenica* laudatus. Natus anno H. 224, in ditioe طبرستان *Tabarastan*, mortuus anno 310. *Historiæ suæ seriem perduxit ad annum 302*—كان ثقة في نقله و تاريخه اصح التواريخ و اثبتها—*Fidus fuit in allegationibus suis, estque historia ipsius historiarum verissima et certissima*, inquit EBN CHALLECAN.

of the *Hejrah* 300.³⁴ But this admirable work, in the original Arabic, is so extremely rare that the humble author of this tract has never, to the present hour, seen more than two volumes of it; and if a reasonable judgment may be formed from the contents of these two portions, it is evident that the whole work must have occupied at least *twenty* volumes.³⁵

³⁴ Corresponding to the year of the Christian era 912; but we have seen in the note above quoted from Pococke, that TABRI brought his history down to a period later by two years.

³⁵ It has long been supposed, on the authority of eminent writers hereafter quoted, that the original Arabic text of TABRI'S Chronicle exists only in fragments; but the Editor has lately felt much satisfaction on learning from a highly accomplished Orientalist, Dr. Rosen, that he had himself examined in the Royal Library at Berlin a great portion of the Arabic Work, comprised in five volumes. Yet that the whole should not exceed *four*, would appear from a note of the learned Erpenius, quoted in Sir William Ouseley's account of a rare and valuable MS., preserved in the British Museum (Cottonian Library, Vitell. A. iv). This account is given in the "Oriental Collections," vol. ii. p. 185, as follows:—
 "An ancient Arabic volume, in quarto, containing the second
 "of the four parts which compose the 'Tárikh Kabír, or Great
 "Chronicle,' of the celebrated historian ABI JAAFER MO-
 "HAMMED EBN JARÍR (أبي جعفر محمد بن جرير), surnamed
 "from *Tabaristán*, in Persia, the place of his birth, *Al Tabarí*.
 "This volume contains the history of the Prophets from

In the next place I shall mention a celebrated

“ SHAIEB (شعيب) until the time of Mohammed. TABARI,
 “ the venerable author, was born in the year of Christ 838 :
 “ his work contains the ancient traditions of the Jews, Per-
 “ sians, and Arabians—the history of the Patriarchs, Pro-
 “ phets, and Kings ; and as it is supposed that the original in
 “ Arabic complete does not exist, this fragment may be con-
 “ sidered a literary treasure. The learned Ockley, in his
 “ ‘ History of the Saracens,’ styles TABARI the *Livy of the*
 “ *Arabians, the very parent of their history*, and congratulates
 “ himself on having found a folio fragment of his Chronicle
 “ among Archbishop Laud’s MSS. Fortunately, however,
 “ this work is preserved in the Persian and Turkish transla-
 “ tions: the former, made within a few years after the author’s
 “ death, is enriched with many curious additions by the learned
 “ translator, particularly on the subject of Persian history and
 “ antiquities. From the latter part of TABARI’S Chronicle
 “ ELMAKÍN compiled his ‘ History of the Saracens,’ pub-
 “ lished by ERPENIUS ; and it would appear that this volume
 “ once belonged to that celebrated Orientalist, from the fol-
 “ lowing note written at the beginning of the MS.—‘ Continet
 “ hoc volumen historiam propheticam a Sjuabio, (qui vixit
 “ tempore Jacobi,) Patriarchæ ipsoque Jacobo ad tempora
 “ usque Muhammedis Abulcasimi pseudoprophetæ Arabum,
 “ estque tomus secundus celeberrimi apud Orientales historici
 “ Muhammedis ABUJOAFARIS, qui floruit circa annum Christi
 “ 800, et in Oriente Arabicè existimatur periisse, et Persicè
 “ atque Turcicè tantum extat: hic tamen liber Arabicus est,
 “ et de quatuor tomis secundus.’—ERPENIUS. There are also
 “ some marginal notes in Latin.”——“ I am as yet,” says
 Ockley in his “ History of the Saracens,” vol. ii. Intr. &c.

Arabic chronicle entitled “*Táríkh Kámel*,³⁶ com-

xxxiii.) “ destitute of Turkish, which I should not be so much concerned at, were it not for five volumes in that language in our Public Library (Cambridge), which I behold with delight and concern at the same time—with delight, because they are ours, and so not to be despaired of; with concern, because I do not understand them. They are a translation of the great TABARI, who is the Livy of the Arabians, the very parent of their history; and, as far as I could find by inquiry, given over for lost in Arabic. I formerly inquired of my predecessor, Dr. Luke, concerning him, who said he had never met with him in the East, and that he was to be despaired of in Arabic. Monsieur D’Herbelot says the same.” We learn from Sir W. Ouseley’s Preface to EBN HAUKAL’S “*Oriental Geography*,” that the Persian translation of TABRI’S great work was made by a man of considerable learning (*vazír* to one of the Samanian princes) in the year of the *hejira* 352, (*anno Christi* 963,) about forty years only after the death of TABRI; and this translator enriched the work with so much additional matter, from rare books of the astronomers, the Persian Fire-worshippers, Jews, and Muselmáns, that D’Herbelot prefers the translation to the original Arabic text,—“*de sorte que cette traduction est beaucoup plus curieuse que le texte Arabe.*”—(*Bibl. Orient. in Thabari.*) It was this passage, as Sir William remarks, that gave occasion to a note in Gibbon’s “*Decline and Fall of the Roman Empire*” (*chap. 51 note 33*): “*Amidst our meagre relations, I must regret that D’Herbelot has not found and used a Persian translation of Tabari, enriched, as he says, with many extracts from the native historians of the Ghebers, or Magi.*” It appears also, from the same Preface to EBN HAUKAL, that a fine copy of this Per-

posed by IBN ATHÍR,³⁷ bringing the general his-

sian translation (two folio vols. transcribed in 1446) was styled a “*Phoenix Librorum*” by the learned Professor Tychsen of Rostock. This inestimable MS. seems (from some lines written in gold letters) to have once been deposited in a royal library: it now belongs to Sir W. Ouseley’s Collection, and is described in the Catalogue of his Oriental MSS. No. 269. This Catalogue (printed for private circulation) enumerates other precious copies of the Persian TABRÍ—especially No. 271, in 3 vols. 4to, a beautiful and perfect MS. transcribed in 1488, and No. 274, in 2 vols. “This,” says Sir William, “is particularly valuable for a Preface, (of which I have never seen another copy,) containing much curious historical matter; tables of the different dynasties, ruled with red lines; the names and titles of sovereigns; duration of their reigns; works for which they were celebrated; their *costume* and attributes, (which may have been taken from gems, pictures, or statues). These tables come down to the time of the *بوید* or family of BÚIAH.” From a fine old copy of the Persian “TABRÍ,” collated with others in the Bibliothéque du Roi, Monsieur Dubeux, a very ingenious Orientalist of Paris, is engaged in preparing a translation.

³⁶ تاریخ کامل

³⁷ ابن اثیر The following notice of this author, and of his work the “*Táríkh Kámel*,” (taken from EBN KHALEKÁN,) is given by Pococke in a note to his “*Specimen Historiæ Arabum*,” p. 370. Oxon. 1650. ALI EBNOL ATHIR—

ابو الحسن علي بن ابي الكرم محمد بن عبد الكريم
الشيباني المعروف بابن الاثير الجزري الملقب عز الدين
ABUL HASAN ALI EBN ABIL CARM MOHAMMED EBN

tory (of Asia) down to the year six hundred and twenty-eight of the hejrah,³⁸ and comprising records of most Muhammedan countries, such as *Maghreb* (or the north-western parts of Africa), *Andalus* (Spain), *Misr* (Egypt), *Shám* (Syria), *Arab* (Arabia), *Irán* (Persia), *Túrán* (Turkomania), and *Hindústán* (India). The “*Tárikh Kámel*” is a most excellent and useful work, forming ten volumes, which in this part of the world (India) are rarely seen.

Another Arabic chronicle is the “*Kitáb al Be-dáiet wa al Neháiet*,”³⁹ written by IBN KATHÍR SHÁMI,⁴⁰ which fills two volumes of considerable

ABDIL CARIM AL SHAIBANI, notus nomine EBNOL ATHIR AL JAZARI, cognominatus EZZODDÍN, frater AL MOBARACI EBNOL ATHIRI, natus in جزيرة بن عمر anno H. 555, (an. Christi 1160,) mortuus an. 630, (1232,) historiam كامل inscriptam, ab origine mundi usque ad finem anni H. 628 perduxit (EBNOL CHALEC). Respecting EBN AL ATHÍR, the learned Professor Hamaker, of Leyden, says, “Restat ut de IBN ATSIRO videamus quod nomen tribus fratribus commune fuit, notissimo historico auctori libri AL KAMEL, AZZEDINO ABOUL HASSANO ALIO—defuncto Mausulæ a. 630 (Christi 1232-3). See the “Specimen Catalogi Codicum MSS. Orientalium Bibl. Academ. Lugduno-Batavæ,” p. 164.

³⁸ Of the Christian era 1230.

³⁹ كتاب البداية والنهاية

⁴⁰ ابن كثير شامي

magnitude : the history descends a little below the year seven hundred of the hejra.⁴¹

Another is the “Muntezm”⁴² of IBN JÚZI,⁴³ which he composed on a very extensive plan, according to report ; but this work I have never seen.

Next may be mentioned the chronicle entitled “Merát al Zamán,”⁴⁴ of which the author is SÁBT IBN AL JÚZI :⁴⁵ this comprehends a great extent of historical matter : only one volume of it has ever fallen into my hands.

Then follows the “Tárikh Kebír Zahebi,”⁴⁶ a composition which I have never seen.

And next we may remark the Tárikh or Chro-

⁴¹ “تا سال هفتصد و چند هجري” To the year 700, and some odd years.” The Muhammedan year 700 corresponds to 1300 of the Christian era.

⁴² منتظم

⁴³ ابن جوزي Casiri mentions in his ‘Catalogue of the Escorial Manuscripts’ (vol. ii. p. 15) an author entitled EBN ALATHIR BEN ALGUÍZI (ابن الاثير بن الجوزي) “cujus Historia XIII. voluminibus est comprehensa.”

⁴⁴ مرآة الزمان

⁴⁵ سبط ابن الجوزي This author is mentioned by Casiri in his ‘Catalogue of the Escorial MS. Library’ (vol. ii. p. 27). The “Speculum Temporis” (مرآة الزمن) consists of several volumes, and was composed at Damascus in the year of the hejrah 579 (of Christ 1183).

⁴⁶ تاريخ كبير ذهبي

nicle of IBN KHALDÚN,⁴⁷ who, although in this work he mentions all the royal dynasties, yet has more particularly devoted his pages to the history of the Muhammedan sovereigns who reigned in *Maghreb* (or Mauritania), Syria, and Egypt.

Of the same description we find another work, which must be here noticed, the Chronicle of MAKRÍZI,⁴⁸ which is entitled “Al Selúk fí didel al molúk.”⁴⁹

And next to that we may place the “Kitáb Nafahh al Tayib,”⁵⁰ filling two large volumes.

⁴⁷ تاريخ ابن خلدون a translation of IBN KHALDÚN'S “History of the Berbers” has been undertaken by the learned Professor Lee, of Cambridge.

⁴⁸ تاريخ مقرئزي. The full name of MAKRÍZI is given as follows in Pococke's notes to his “Specimen Historiæ Arabum,” p. 370 (Oxon. 1650). “Al Makrizíus: -

تقي الدين احمد بن علي يعرف بالمقرئزي
Takioddin Ahmed Ebn Ali, vulgo Al Makrízi dictus—natus, ut ipse in Historia testatur, post annum H. 760. scil. teste Jalaloddino 769, mortuus 840.” These dates correspond to the years of Christ 1358, 1367, and 1436. In a list of works now in the hands of different translators for the “Oriental Translation Committee,” we find MAKRÍZI'S “Khitat, or “History and Statistics of Egypt, (to be) translated by Abraham Salamé, Esq. This Arabic work includes accounts of the conquest of Egypt by the Khalífahs A. D. 640, and of the cities, “rivers, ancient and modern inhabitants of Egypt, &c.”

⁴⁹ السلوك في ديدل الملوك

⁵⁰ كتاب نفع الطيب

Then the work entitled “Táríkh Andalus,”⁵¹ or the Chronicle of Spain, composed by ABÚ AL ABBÁS MAKRI,⁵² and containing an account of the various conquests made in that country by those who professed the religion of Islám (or Muhammedanism). This work also describes every city or town in *Andalus* (or Spain), with the particulars or remarkable circumstances of each : it likewise records the memorable transactions of the sovereigns, the vazírs (or ministers), and the nobles ; furnishing, besides, various anecdotes of the learned men of that country, from the time when it was first subjugated by the Muselmáns, whilst ABD AL MALEK MARWÁN⁵³ reigned, in the year of the hejrah⁵⁴ until nearly the year one thousand of the same era,⁵⁵ when all Spain fell under the government of the *Nasárái Frank*, or European Christians,⁵⁶ and the

⁵¹ تاريخ اندلس Respecting the pronunciation of this name, see note 11. p. 7.

⁵² أبو العباس مقري

⁵³ عبد الملك مروان ABD AL MALEK, the son of MARWAN, was fifth Khalífah of the *Ommiah* race.

⁵⁴ The Manuscript does not express the date ; but it is well known that ABDALMALEK began to reign in A. H. 65 (or of Christ 685), and died twenty-one years after.

⁵⁵ Or of Christ 1591.

⁵⁶ نصراي فرنك According to SÁDIK ISFAHÁNI (“Geogr.

true believers no longer retained any possessions in that land.

To this account I must further add, that the “*Táríkh Andalus*” is enriched with admirable poetry, and men of erudition regard it altogether as a most excellent and valuable work.

Now, among the most highly esteemed and extensive works on general history that have been composed in the Persian language, the “*Rauzet al Safá*”⁵⁷ seems entitled to the first place. This celebrated chronicle is, in some parts, minute and prolix; in others, brief and concise, written after the manner of an epitome or compendium. It must, however, be remarked, that the author has been chiefly copious in such portions of his “*Rauzet al Safá*” as record the history of those sovereigns who reigned over *Irán* and *Túrán* (or Persia and Turkomania).

Another Persian work of considerable extent is the “*Táríkh Alfí*,”⁵⁸ comprising the annals of

Works,” p. 49) “The birth of JESUS (on whom be peace!) “happened at *Naserah* (ناصره), and the first tribes that adopted “the religious doctrine of that holy personage were the inhabitants of this village; therefore they were called *Nasári* “(Nazarenes); and, by degrees, this name has been given to “all who profess the religion of JESUS.”

⁵⁷ Already noticed in p. 4.

⁵⁸ تاريخ ألفي or the “Chronicle of a Thousand Years,” from the beginning of the Muhammedan era.

most nations that profess the Muselmán faith. But in this chronicle there are numerous defects; for instance, of some most important events no mention whatever has been made: thus the battle of *Kádesiah*,⁵⁹ which was one of the principal victories obtained by the true believers, and their wars with the barbarian or heathen Persians, are wholly omitted in the “*Táríkh Alfí*,” and it would almost appear that this work had never undergone the author’s revisal or correction.

Since it has been shown that voluminous chronicles, treating of general history, are in this manner imperfect and defective, it will be necessary, as the best means of acquiring information on the subject of each dynasty and of each monarch, to consult various works: thus, if our object be a full account of events which happened while the *RÁSHÍDI KHALIFAHS*⁶⁰ reigned, (may they all partake of the divine blessing!) we should

⁵⁹ قَادِسيَّة The victory obtained by the Muselmáns at *Kádesiah*: overthrew the Sassanian dynasty of Persian kings: this battle happened in the year of Christ 636. *Kádesiah* is described by SÁDIK ISFAHÁNI (“*Geogr. Works*,” p. 118) as “a place in the vicinity of *Kúfah*.” It is distant from this city fifteen parasangs or Persian leagues, in that part of Arabian *Irák* which was the ancient Chaldea. This decisive battle lasted three days.

⁶⁰ خلفاء راشدين

examine the Arabic chronicles hereafter mentioned.

The great chronicle or “*Táríkh of Tabri*,” the “*Táríkh Ibn Athír*,” the “*Táríkh Ibn Kethír*,”⁶¹ and the “*Táríkh Zahabi* ;”⁶² also the “*Fatuhh of Ibn Aâsim Kúfi*,”⁶³ and the “*Mustekesi*,”⁶⁴—all these are in the Arabic language.

⁶¹ Respecting the three chronicles here mentioned, see pp. 13—17, 18.

⁶² ZAHABI—This writer, who was born in the year of Christ 1273, and died in 1347, composed a book entitled “*The Meidán*,” (ميدان) and another (his principal work) the “*Táríkh al Zahabi*” or “*Taríkh al Islám*” تاريخ الاسلام comprised in twelve volumes. (See Hamaker’s “*Specimen Catalogi, &c.*” pp. 18, 19.)

⁶³ فتوح ابن اعثم كوفي This ancient Muselmán writer (AÂSIM of *Kúfah*), and the Persian translator of his work, are thus noticed, under the title فتوح in HÁJI KHALÍFAH’S Bibliography, according to a MS. preserved in the British Museum—اعثم و هو محمد بن علي المعروف باعثم الكوفي و ترجمته—AASIM—and this person is MUHAMMED BEN ALI, generally called AÂSIM AL KÚFI—and the translator (of his Chronicle) was AHMED BEN MUHAMMED ALMASTOWFI.” But different copies (in Sir William Ouseley’s Collection) name the author ABÚ MUHAMMED AHMED BEN AÂSIM AL KÚFI—ابو محمد احمد بن اعثم الكوفي—or simply AHMED BEN AÂSIM AL KÚFI—احمد بن اعثم الكوفي. The translation from Arabic into Persian appears to have

Among Persian historians we must consult, respecting those monarchs (the RÁSHÍDI KHALÍFAHS), the “Rauzet al Ahbáb,”⁶⁵ the “Rauzet al Safá,” the “Táríkh Alfí,” the Tarjumah, or translation of IBN AÂSIM’s work the “Fatuhh” before noticed,⁶⁶ and the chronicle entitled the “Mukessed al Aksi fí Tarjumah al Mustekesi.”⁶⁷ These works, here named, will afford sufficient information concerning those illustrious Khalífahs.

And if the reigns of the BENI OMMIAH and the BENI ABBÁS families⁶⁸ be the object of our research, those Arabic works above mentioned will furnish ample accounts of them, except the “Táríkh Fatuhh” of AÂSIM KÚFI,⁶⁹ and the “Mustekesi,” neither of which chronicles furnish any anecdotes of those dynasties ; but on this subject

been made in the year 596 (or of Christ 1200). Although the “Book of Victories” (“Kitáb Fatuhh”) has been ascribed by many to AASIM of *Kúfah* himself, Sir W. Ouseley is convinced that the author was AÂSIM’s son.—See a letter respecting the tomb of Daniel at *Susa*, in Persia, published in the Rev. Mr. Walpole’s “Collection of Travels,” vol. ii. p. 428.

⁶⁴ ترجمه فتوح ابن اعثم ⁶⁵ روضة الا حباب ⁶⁶ مستقصي

⁶⁷ المقصد الاقصي في ترجمه المستقصي

⁶⁸ Of those illustrious dynasties. See the notes in pp. 5, 6, &c.

⁶⁹ Already mentioned in p. 24.

the Persian “*Táríkh Alfí*” may be consulted with advantage.

Should our object be the history of Iránian or Persian kings, we must again refer to the “*Rauzet al Safá*” and the “*Táríkh Alfí*,” more particularly respecting such dynasties as the *DIÁLEMEH*,⁷⁰ the *SELÁJEKAH*,⁷¹ the *SÁMÁNIÁN*,⁷² *GHAZNAVIÁN*,⁷³ and *KHUÁREZM SHÁHÍÁN*⁷⁴ monarchs,

⁷⁰ دِيَالِه An Arabic plural, denoting those princes whom the Persians call *DILEMIÁN*, or the *DILEMITES*, as some European writers style them. *Dílem* (دِيلِم) is a province bordering the Caspian Sea on the South.

⁷¹ سَلَجُكَه *SELÁJEKAH*, the *SELJÚKIANS*, or *SELGIUCIDES*, as D’Herbelot calls them, were divided, according to that writer, into three branches—that of *Irán*, or Persia; of *Kirmán*; and of *Rúm*. The two former began to reign about the year 429, (or of Christ 1037,) and ceased in 590 (that is, of the Christian era, 1193). The *SELJÚKIANS* of *Rúm* began to reign in 480, and ceased in 700 (or from the year of Christ 1087 to 1300). See D’Herbelot in *SELGIUKIAN*.

⁷² سَامَانِيَان *SAMÁNIÁN*. The nine princes of this dynasty, which began in the year 261 of the hejrah (or of Christ 874) and terminated in 388 (998), possessed, besides Transoxiana, most of those provinces which now constitute the Persian empire. They are styled *SAMANIDES* by many European writers.

⁷³ غزنويان or *GHAZNEVIDES*, as they are called by D’Herbelot, (*GHAZNAVIAH* in Arabic,) a dynasty comprehending fourteen princes, who reigned in Persia and India from the year

of whom the “*Tárikh Kámel*” of IBN ATHÍR, already quoted, gives copious and detailed accounts.

Those who desire to peruse a circumstantial history of the *SAFEVÍAH*,⁷⁵ or last race of the Persian kings, may derive satisfactory information from the “*Habíb al Siyar*,” before mentioned, in which is comprised, with various other records, an account of SHÁH ISMÁÍL⁷⁶ deduced nearly to the time of his death.

On the subject also of this sovereign and of his son SHÁH TAHMASP,⁷⁷ many anecdotes may be collected from the work entitled “*Ahassan al Tuárikh*,”⁷⁸ composed by HASAN BEIG RÚMLÚ.⁷⁹

384 or 387 (of Christ 994 or 997) until the year 539 or 542 (of the Christian era 1144 or 1147).

⁷⁴ خوارزمشاهیان KHUÁREZM SHÁHIÁN. Of this powerful dynasty, which began A. H. 491, and lasted until 628, (or of the Christian era 1097 to 1230,) D’Herbelot enumerates nine sovereigns.

⁷⁵ صفویه The *Safevi* or *Seferi* dynasty, styled *Sofi* or *Sophy* by some European authors. The kings of this race governed Persia from the year 1500 till about 1736, when they were overthrown by the usurper NÁDIR SHÁH.

⁷⁶ شاه اسماعیل

⁷⁷ شاه طهماسب

⁷⁸ احسن التواريخ A rare and valuable work, thus described by Sir W. Ouseley in the Catalogue of his Oriental MSS. (No. 346) as the work of “HASAN RÚMLÚ, grandson of EMÍR

Likewise from the “*Tárikh Aâlum Árá*,⁸⁰ which contains, besides the histories of those two monarchs above named, an account of events that occurred in Persia after the time of SHÁH TAHMASP,⁸¹ and when the imperial standard of SHÁH ABBÁS,⁸² lately deceased, had been exalted, until the last days of that illustrious sovereign.

But the “*Tárikh Âalum Árá*” does not display much elegance of style; it is however a curious and useful chronicle, abounding with excellent information. I have not seen any other work that particularly relates to the SEFEVI transactions since the time of SHÁH ABBÁS.

And TÁHER WAHÍD,⁸³ author of a chronicle entitled the “*Tárikh*” or History of SHÁH ABBÁS THÁNI⁸⁴ (or the Second), has furnished little more than a specimen of pleasing style, contenting himself with the mention of only some few im-

SULTÁN RÚMLÚ; (containing) the History of SHÁH ISMÁÍL and his son SHÁH TAHMASP, with notices of the sovereigns of RÚMIEH, the princes of JAGHATÁI, khans of the *Uzbeks*, learned men, vazírs, &c. that flourished in their times, from A. H. 900 (1494) to 985 (1577). A most curious and useful work, not only in history but geography, mentioning various places, rivers, mountains, castles, &c. little known. I have never seen another copy of this Chronicle.”

شاه طهماسب⁸¹ تاریخ عالم ارا⁸⁰ حسن بیك روملو⁷⁹
تاریخ شاه عباس ثانی⁸⁴ طاهر وحید⁸³ شاه عباس⁸²

portant occurrences, and not paying much attention to chronological dates in noticing the particular month or year.

If our intention be to make researches concerning the history of those sovereigns who ruled in Arabia and Africa, we may consult the Arabic chronicles already mentioned; also the book entitled “*Al âkud al 'lúliet fí Táríkh ad'dowlet al resúlút* ;”⁸⁵ also the “*Beghíet al mustefíd fí akh-bár medínah Zabíd* :”⁸⁶ these two works relate to the history of *Yemen* (or Arabia Felix).

But the “*Kitáb al mukaffi al Makrízi*”⁸⁷ is a history of *Misr* (or Egypt). MUSTAFA EFENDI⁸⁸ likewise, in his “*Táríkh*,” which comprises a general account of different Muselmán dynasties, has included those kings who reigned in Egypt.

And on the subject of those two holy cities, *Mekkah Maazmeh*⁸⁹ and *Medínah Makarremeh*,⁹⁰

⁸⁵ العقود اللولية في تاريخ الدولة الرسولية

⁸⁶ بغية المستفيد في اخبار مدينه زبيد

⁸⁷ كتاب المقيي البقريزي See the note on MAKRÍSI in p. 20.

⁸⁸ (اقتدي) مصطفى افندي or, perhaps, MUSTAFA AKTEDI the last word being very ambiguously written.

⁸⁹ مكة معظمة or *Mekkah* the highly honoured, or the great.

⁹⁰ مدينه مكرمه—the venerable or revered city.

different writers have composed a multiplicity of volumes.

Now, respecting the kings of *Rúm*,⁹¹ who departed from this world before the family of OTHMÁN⁹² assumed the government, I have never seen any particular book containing a detailed account. The annals, however, of this OTHMAN race have been written on an extensive plan; but works containing records of that family are extremely scarce in India. Among them may be noticed the chronicle or “*Táríkh*” entitled “*Hesht Behisht*,”⁹³ composed by MULLÁ EDRÍS ANDALÍSÍ.⁹⁴ This book I have examined; it contains a detailed account of eight sovereigns of the OTHMAN dynasty, beginning with OTHMÁN BEIG

⁹¹ روم By this name is here understood a great portion of those provinces which now constitute the Turkish empire westward of Persia; it has often a signification much more extensive.

⁹² عثمان This name is frequently pronounced OSMÁN.

⁹³ هشت بهشت In the Catalogue of Sir William Ouseley's Oriental MSS. (No. 666), the “*Táríkh Hesht Behisht*” is described as a most valuable work on Turkish history, by BEDLÍSÍ. The name of this work implies the *Eight Paradises*.

⁹⁴ ملا آدریس اندلیسی or rather BEDLÍSÍ. See the note immediately preceding.

GHÁZÍ,⁹⁵ and ending with ILDERIM BÁLAZÍD THÁ-NÍ⁹⁶ (or the Second).

Another work, also, we may consult for information respecting the OTHMÁN princes ; I allude to the “ Táríkh ” or history of *Mekkah*,⁹⁷ written by MULLÁ KUTTUB AD’ DÍN HANEFI,⁹⁸ a chronicle which brings down the records of that dynasty to nearly the year one thousand of the hejrah,⁹⁹ and is not by any means of rare occurrence in this country (India).

Likewise MUSTAFA EFENDI,¹⁰⁰ in his chronicle, has given a history of the OTHMÁN family until the year one thousand of the same era,¹⁰¹ in the

تاریخ مکّه⁹⁷ ایلدرم بایزید ثانی⁹⁶ عثمان بیك غازي⁹⁵

ملا قطب الدين حنفي⁹⁸ This must be the work quoted by

Burckhardt as “ The History of the Mosque of *Mekka*, with which the history of the town is interwoven, called *El Aalam hy aalam beled Allah el haram*, in one volume quarto. The author was KOTTOB ED’ DYN EL MEKKY, who held high offices at Mekka, and brings the history down to the year 990 of the hedjra.” See Burckhardt’s “ Travels in Arabia ” (Author’s Introduction, p. xiv).

⁹⁹ Or of the Christian era 1591 ; but the more exact date, mentioned by Burckhardt in the note immediately preceding (A. H. 990), corresponds to the year of Christ 1582.

¹⁰⁰ See the note in page 29.

¹⁰¹ Or of Christ 1591.

manner partly of a detailed narrative, and partly of an abridgment or summary.

Of the MOGHUL sovereigns¹ who have reigned in countries professing the religion of *Islám* (or the Muhammedan faith), illustrious princes, as well of the CHANGÍZIAN as of the GURKÁNIAN or TAIMÚRIAN branches,² the history of each dynasty is amply recorded in books that circulate not unfrequently among us (in India).

Thus the history of CHANGÍZ KHAN, and of his descendants, until the arrival of HULÁKÚ KHÁN³ in Persia, has been composed by KHUÁJEH ELLÁ AD' DÍN OTTÁ MULK JUÍNÍ,⁴ (the brother of KHUÁJEH SHAMS AD' DÍN MUHAMMED,⁵) in his chronicle entitled the “Táríkh Jehán Kushái.”⁶

Next, as a sort of appendix or supplement to the “Jehán Kushái,” I may here notice the “Táríkh Wessáf,”⁷ which copiously details the

¹ خواقین مغل

² چه طبقه نبیلہ چنکیزیہ و چه فرقہ جلیلہ کورکانیہ تیموریہ

³ خواجه علاء الدین عطا ملک جوینی ⁴ ہلاکو خان

⁵ تاریخ جهانکشی ⁶ خواجه شمس الدین محمد

⁷ تاریخ و صاف by ABDULLAH SHÍRÁZI, as appears from the full title of the work, written in a beautiful copy which the editor has examined:—تاریخ و صاف من تصنیف مولانا عبد اللہ شیرازی در ذکر سلطنت ہلاکو خان و چنکیز خان

history of HULÁKÚ KHÁN, from that monarch's first entrance into Persia until the time of SULTÁN ABÚ SÂÍD KHÁN.⁸

We may also find in the work named “Jamiâ Rashídi,”⁹ very ample accounts, historical and genealogical, of CHANGÍZ KHÁN, his descendants, and the chief Moghul princes and nobles.

Respecting those KHÁNS of the CHANGÍZIAN family¹⁰ who reigned in the *Dasht i Kibchák*¹¹ and in *Máwer al nahr*,¹² I have never happened to see any distinct or particular work: their history, however, may be collected separately from various chronicles that record the affairs of several Persian kings.

The “Tárikh Rashídi,” composed by MIRZÁ HAIDER DÚGHLÁT GURKÁN,¹³ furnishes nothing more than a brief summary or compendious ac-

From this valuable MS. some curious extracts are given in Sir W. Ouseley's “Travels,” vol. I. p. 170, &c.

⁸ خانان چنگیزی¹⁰ جامع رشیدی⁹ سلطان ابو سعید خان⁸

¹¹ دشت قباک An extensive region northward of the Caspian Sea, inhabited by a race of Easterns, Turks, or Tátárs. The extraordinary origin of this name is explained in SÁDIK ISFAHÁNI'S “Geographical Works,” p. 1.

¹² Or Transoxiana. See the note on *Irán* and *Túrán*, p. 6.

¹³ This work, and its author, have been already mentioned in p. 9.

count of the sovereign KHÁNS of *Káshghar*; ¹⁴ and the work called “*Sahífeh Sháhi*,” of which the author is MULLÁ TANISH BOKHÁRI,¹⁵ is founded solely on the history of one among the princes who reigned in *Máwer al nahr*; namely, ABDALLAH KHÁN UZBEK.¹⁶

But of those who ruled *Irán* and *Túrán* (or Persia and Turkomania), from the time when CHANGÍZ ceased to exercise imperial sway until the rising of that resplendent sun of prosperity, the conqueror of the world, SÁHIB KERÁN (TAIMÚR), very ample records may be found in the chronicle or “*Táríkh*” of HÁFIZ ÁBRÚ,¹⁷ and in the “*Matliâ As'sâdein*” (or “*al Sâdein*”); ¹⁸ also

¹⁴ خانان كاشغر

¹⁵ Before mentioned, in pp. 9, 10.

¹⁶ عبد الله خان اوزبك

¹⁷ تاريخ حافظ ابرو An excellent work, dated, according to a copy which the editor has examined, in the year of the hejirah 817 (or of Christ 1414). The author, HÁFIZ ABRÚ, died in the year 834 (1430); and as he had travelled in many parts of Asia, his geographical statements, which are numerous, seem well worthy of consideration.

¹⁸ مطلع السعدين This valuable work is entitled at full length in Sir William Ouseley's Catal. (No. 359) مطلع السعدين و مجمع البحرين—a name signifying the “Rising of the two fortunate planets (Jupiter and Venus), and the junction of the two seas,” composed by ABD AL REZÁK,

in the “*Rauzet al Safá*,” the “*Habíb al Siyar*,” and in the “*Táríkh Alfí*.”

Concerning the history of *SÁHIB KERÁN*, the illustrious *TAIMÚR*, it is completely given in the book entitled “*Zaffer Náme*h,”¹⁹ written by *MÚ-LÁNÁ SHERIF AD DÍN ÂLI YAZDÍ*;²⁰ and it is further illustrated in different works; such as the “*Matliâ As’sâdein*” and the “*Rauzet al Safá*,” and the “*Habíb al Siyar*,” above mentioned.

The history also of *TAIMÚR*’s renowned descendants until the time when *SULTÁN HUSEIN*²¹ assumed the government of *Khurásán*,²² and placed himself on the throne of *Herát*,²³ is distinctly related in the “*Matliâ As’sâdein*,” and the “*Rauzet al Safá*,” both works already noticed.

Likewise the author of the “*Habíb al Siyar*” has not only detailed at full length the account of *SULTÁN HUSEIN*, considerably amplifying the anecdotes given in those chronicles before quoted, but has traced the history of the descendants

of *Samarkand*, who flourished about the middle of the fifteenth century—عبد الرزاق سمرقندي

¹⁹ ظفر نامه or the “*Book of Victory*,” very ingeniously and accurately translated into French by M. Petis de la Croix.

²⁰ مولانا شرف الدين علي يزدي

²¹ سلطان حسين

²² خراسان

²³ هرات

of SULTÁN SÂÍD ABÚ SÂÍD MÍRZÁ,²⁴ and also the history of that monarch who now reposes in Paradise, BÁBER PÁDŠÁH,²⁵ until the year nine hundred and thirty of the Muhammedan era.²⁶

Besides this, I have seen the work entitled WÁKIÂT BÁBERI,²⁷ in which that royal commentator himself, SULTÁN BÁBER,²⁸ has written a minute account, relating the transactions of his own reign.

In the work called “Táríkh Jauher Aftábchi,”²⁹ we find commemorated the history of that great monarch HUMÁIÚN PÁDŠÁH,³⁰ whose residence is now in heaven : but of this composition the

²⁴ سلطان سعيد ابو سعيد ميرزا ²⁵ بابر پادشاه

²⁶ Corresponding to the year 1523 of the Christian era.

²⁷ واقعات بابري Of this curious work an excellent translation (into English) has been made by two gentlemen, noticed in the additions to this Essay.

²⁸ سلطان بابر

²⁹ تاريخ جوهر افتابچي This must be the same as the “Memoirs of HUMÁIÚN,” translated by Major Stewart, from the Persian of JAUHER AFTÁBCHI, and published by the Oriental Translation Committee. Major Stewart entitles the MS. work from which he made his translation the *Tezkerreh el Vakiat*, or “Relation of Occurrences.” *Aftábchi* signifies the person who holds the ewer or water-jug to his master for the purposes of ablution.

³⁰ همايون پادشاه

style is too familiar and undignified. Respecting however the chief transactions of HUMÁIÚN's reign, we must seek information from the "Akber Námeḥ,"³¹ of the learned SHEIKH ÁBÚL FAZL,³² also from the "Ikbál Námeḥ,"³³ a work composed by SHERÍF MUATAMED KHÁN,³⁴ in which events are recorded at considerable length.

But of that illustrious emperor, the mighty AKBER PÁDSHÁH,³⁵ whose throne is in Paradise, the history has been written in various chronicles, each of them recording particular facts and circumstances which the others do not relate. Among the largest and most esteemed of those chronicles that celebrate his glorious career, are the "Akber Námeḥ," of SHEIKH ÁBÚL FAZL, above mentioned, who has minutely detailed, each in its proper place, the events that occurred during the forty-six years of AKBER's government; and of the remaining four years, SHEIKH ENÁIET UL-LAH³⁶ has given an account in his work entitled the "Tekmileh Akber Námeḥ;"³⁷ while the SHERÍF MUATAMED KHÁN, in the "Ikbál Ná-

³¹ اكبر نامه ³² شيخ ابو الفضل ³³ اقبال نامه

³⁴ شريف معتمد خان ³⁵ اكبر پادشاه ³⁶ شيخ عنايت الله

³⁷ تكملة اكبر نامه A name signifying the completion or perfection of the "Akber Námeḥ," or, as it may be styled, the supplement to that work.

meh ” already mentioned, commemorates the transactions of AKBER’s whole reign, which lasted fifty years.

The “ Tabkát Akberi ”³⁸ also contains an account of that monarch’s reign as far as the fortieth year ; so likewise the “ Táríkh ” of MULLA ABD AL KÁDER BEDÁÚNÍ.³⁹

Besides those chronicles, the “ Táríkh Alfí,” and the “ Táríkh ” of FERISHTAH,⁴⁰ and se-

³⁸ طبقات اكبري In an original MS. Catalogue, compiled by an English gentleman in Bengal many years ago, and now in the Editor’s possession, the following account of this work occurs—“ Tabkát Akberi,” composed by NIZÁM AD’DÍN AHMED OF HERÁT (نظام الدين احمد هروي) in two volumes—the first containing a history of the conquerors of India from SUBUCTAGI (سبكتكي) to MOEZ AD’DÍN (معز الدين) and of the kings of *Dehli* from MOEZ AD’DÍN to AKBAR : and in the second volume an account of the former Sultáns of countries which had since been subdued by kings of *Dehli* ; viz. of *Dekkan*, from the year 648 (of the hejira) to 1002 (or of Christ from 1250 to 1593) ; of *Gujerát* from the year 793 to 980 (or of Christ 1390 to 1572) ; of *Bengál* from 741 to 928 (1340 to 1521) ; of *Málwah* for 158 years ; of *Javánpúr* for 97 years ; of *Sind* for 236 years ; of *Multán* for 245 years ; and of *Kashmír* for 80 years.

³⁹ تاريخ مهلا عبد القادر بداوني

⁴⁰ تاريخ فرشته An excellent translation of this valuable work has lately been published by Lieut.-Colonel Briggs, in

veral other works, furnish anecdotes illustrating different portions of that victorious emperor's history.

Now concerning the affairs of his majesty, who at present resides in heaven, the illustrious sovereign JEHÁNGÍR PÁDShÁH,⁴¹ some information, but not much detailed, may be found in the second volume of SHERÍF MUATAMED KHÁN'S work before mentioned, the "Ikbál Náneh;" also in the chronicle entitled "Másir Jehángíri,"⁴² which was composed by KHUÁJEH KÁMKÁR,⁴³ generally surnamed GHAIRET KHÁN,⁴⁴ nephew (by the brother's side) of ABDALLAH KHÁN FÍRÚZ JANG,⁴⁵ and this chronicle (the "Másir Jehángíri") resembles the "Ikbál Náneh" in its paucity of minute details.

Next may be noticed the "Jehángír Náneh,"⁴⁶

4 vols. 8vo. There is also another English translation of "Ferishtah," made several years ago by the late Colonel Dow.

⁴¹ جهانگیر پادشاه ⁴² مآثر جهانگیری ⁴³ خواجہ کامکار

⁴⁴ غیرتخان ⁴⁵ عبد اللہ خان فیروز جنگ

⁴⁶ جهانگیر نامہ See the "Memoirs of the Emperor JAHANGUEIR, written by himself, and translated from a Persian Manuscript by Major David Price," Lond. 1829. A most amusing and interesting work, probably the same as one which belonged to the late Dr. Jonathan Scott, and styled in a Cata-

or history of JEHÁNGÍR, in which this great monarch himself has recorded the events of his reign; a work in every respect far preferable to the two above named (the “Ikbál Námeḥ” and “Másir Jehángíri”); but I have never seen a copy of the emperor’s own work, that traces his history beyond the eighteenth year of his reign.

On the subject of that renowned and glorious sovereign the victorious SHÁH JEHÁN PÁDShÁH,⁴⁷ a second SÁHIB KERÁN, (whose dwelling-place is now in heaven,) we must consult the chronicle entitled “Pádsháh Námeḥ,”⁴⁸ of which the first and second volumes were composed by MULLÁ ABD AL HAMÍD, of *Lahúr*, (or *Lahore*),⁴⁹ the third volume being a compilation made by MUHAMMED WÁRETH;⁵⁰ and this work (the “Pádsháh Námeḥ”) is of considerable utility, because it details every circumstance and particular fact that any reader can desire to know respecting the great SHÁH JEHÁN, from the time when he first

logue of his MSS. the “Kár Námeḥ Jehángíri,” کارنامه جهانگیری
or Journal of the Emperor JEHÁNGÍR, a small *duodecimo*
volume, beginning with حمد بغایت و شکر بی نهایت
and ending with خود می اندازم دیگر شروع از همه می شود

⁴⁷ صاحب قرآن ثانی شاهجهان پادشاه غازی

⁴⁸ پادشاه نامه ⁴⁹ ملا عبد الحمید لاهوری ⁵⁰ محمد وارث

ascended the imperial throne until the thirtieth year of his reign had closed. Of the year and three months remaining (of his reign) after that period, we have an account in the work called “ÂÁMEL SÁLEH,”⁵¹ composed by MUHAMMED SÁLEH KANBÚ,⁵² but not on the same comprehensive plan as the “Pádsháh Náneh.” It must however be acknowledged, that the “ÂÁmel Sáleh” is a very good composition, and furnishes the history of SHÁH JEHÁN from his very birth to the moment of his death.

On the subject of that distinguished personage before he had assumed the imperial government, various anecdotes have been recorded by SHERÍF MUATAMED KHÁN,⁵³ in a work which might with propriety be entitled “Mutekedmeh Pádsháh Náneh.”⁵⁴

Likewise AMÍNÁI KAZVÍNÍ MUNSHI⁵⁵ has written an account of the first ten years of that emperor's reign; but this work only differs in style from the “Pádsháh Náneh” of ABD AL HAMÍD, already mentioned.

On the history of that mighty conqueror of the

⁵¹ شریف معتبد خان ⁵² محمد صالح کنبو ⁵³ عامل صالح

⁵⁴ متقدمه پادشاه نامه or “A Prelude or Introduction to the Pádsháh Náneh.”

⁵⁵ امینای قزوینی منشی

world, PÁDSHÁH ÂÁLUMGÍR JEHANSITÁN,⁵⁶ (who now enjoys the delights of eternal felicity,) all that relates to him before the commencement of his reign may be found in the “Pádsháh Námeḥ,” of which I have above spoken; and whatever occurred since the time when he placed himself on the exalted throne of empire, until the tenth year of his reign had ended, is related with ample details in the “Âálumgír Námeḥ,”⁵⁷ composed by MUHAMMED KÁZIM, the son of AMÍNÁI KAZVÍNÍ;⁵⁸ but of the remaining forty years, during which that powerful sovereign reigned, I have never seen a regular or continued history.

Likewise MUHAMMED SÁKÍ MUSTAAD KHÁN,⁵⁹ who composed the chronicle named “Másir Âálumgíri,”⁶⁰ has not by any means rendered his work complete; for he omitted to record several matters of considerable importance. Thus he has not mentioned the dignities and offices of honour accorded to royal princes, and their successive appointments to different situations, such as might best qualify them for managing the affairs of government: some he has noticed, but omitted others. Neither has he informed us in what year

⁵⁶ پادشاه عالمگیر جهانستان

⁵⁷ عالمگیر نامہ

⁵⁸ محمد کاظم ولد امینای قزوینی

⁵⁹ محمد ساقی مستعد خان

⁶⁰ مآثر عالمگیری

the illustrious SHÁH ÂÁLUM BAHÁDUR SHÁH ⁶¹ (now gone to the abode of felicity) and MUHAMMED ÁÂZIM SHÁH ⁶² were invested with the high rank of *chehil hazári*: ⁶³ and of many other circumstances relating to those two princes, some are mentioned, and many have been altogether unnoticed. In the same manner also he has treated of other royal princes.

Respecting likewise the chief nobles, and their

⁶¹ شاه عالم بهادر شاه

⁶² محمد اعظم شاه

⁶³ چهل هزارى or *Forty thousand*. In the auto-biographical “Memoirs of the Emperor JEHANGUEIR,” a most curious and entertaining work, translated from the Persian by Major Price, we often read of the different ranks (from three hundred to many thousands) conferred by that great monarch on his favourites. “Next I promoted,” says he, “FERIDOUN, the son of MAHOMMED KÚLY KHÁN, from the order of one thousand to that of two thousand horse.” (P. 42.) Mentioning another person who had held the rank of one thousand, the Emperor says, “I now raised him to that of twelve thousand, a dignity never before conferred on any of the Ameirs of my father’s court or my own.” (P. 60.) LALA BEG “I raised from the rank of one thousand to that of two thousand horse.” (P. 24.) But the rank, and no doubt the emolument, of *thirty thousand* he conferred on his beautiful wife NÚRJEHÁN, (or the light of the world,) “pre-eminent among the four hundred ladies of his haram.” (P. 27.) The SHÁHZÁBAH (or royal prince) KHOORUM he raised from the rank of *forty thousand* to that of forty-five thousand. (P. 187.)

removals from different offices, or appointments and dignities, some are mentioned, but several omitted; thus he neglected to notice the dates and various circumstances of the appointment of *Haft hazári*⁶⁴ of GHÁZIAD'DÍN KHÁN BAHÁDUR FÍRÚZ JANG,⁶⁵ and the *Shish hazári*⁶⁶ of ZÚ'LFÍKÁR KHÁN BAHÁDUR NASRET JANG,⁶⁷ two distinguished generals.

On the other hand he relates with minute precision some very trifling occurrences little worthy of being recorded in history, and by no means interesting; such as particulars concerning chapels or places of prayer, the merits of different preachers, and similar topics, which had been subjects of discussion among his intimate companions. On this account his work (the “*Másir Âalumgíri*”⁶⁸) is not held in high estimation among those learned men who know how to appreciate historical compositions.

Besides this, I have heard of two other chronicles, which comprehend the whole reign of that glorious and now blessed monarch ÂÁLUMGÍR;⁶⁹

⁶⁴ هفت هزارى or seven thousand. See the note immediately preceding.

⁶⁵ غازى الدين خان بهادر فيروز جنگ

⁶⁶ شش هزارى or rank of six thousand.

⁶⁷ عالمگیر⁶⁹ مائثر عالمگیری⁶⁸ ذوالفقار خان بهادر نصرتجنگ⁶⁷

but these works respecting him have not yet fallen under my inspection.

One was written by a person named ABD AL HÁDI,⁷⁰ who had obtained the title of KÁMÚR KHÁN,⁷¹ and certainly was an author possessing some talents and ingenuity. He says, on the subject of his own work, "I have composed this book, which comprises a history of the *Jaghatái*⁷² sovereigns, from his majesty the SÁHIB KERÁN TAIMÚR to that great monarch who has lately seated himself in Paradise, and I have divided this chronicle into two volumes; one containing records from the time of the first SÁHIB KERÁN (EMÍR TAIMÚR) until the reign of SHÁH JEHÁN, entitled the second SÁHIB KERÁN: "the other volume of my chronicle relates to his majesty now in heaven, the mighty ÂÁLUMGÍR."

Notwithstanding repeated inquiries, I have not been able to procure more than the first portion of ABD AL HÁDI's work; nor have I yet seen the

⁷⁰ عبد الهادي

⁷¹ کامور خان

⁷² سلاطين جغتاي The provinces of *Túrán*, or *Transoxiana*, and *Turkistán*, were bequeathed, as M. D'Herbelot informs us, by the great CHANGÍZ KHÁN to his second son JAGHA-TÁI KHÁN, and from this prince the name of *Jaghatái* was given to those countries. See the "Bibliot. Orient." in *Giagathai*.

second volume, which was the chief object of my research.

The other book of which I have heard must now be mentioned; it was composed in the province of *Dekkan*,⁷³ by a person named MÍR HÁSHEM,⁷⁴ on the history of ÂÁLUMGÍR, and contains a detailed and particular statement of various transactions and occurrences, which the author himself had actually witnessed; but this work has never fallen into my hands.

Another writer may be here noticed, who undertook to compose a history of ÂÁLUMGÍR by order of that illustrious emperor now resident in Paradise. This writer was MÍRZÁ MUHAMMED,⁷⁵ generally called NEÁMET KHÁN HÁJÍ,⁷⁶ an eminent personage, who obtained the title of DÁNISHMAND KHÁN;⁷⁷ and he has recorded the events of that monarch's reign as far as the third year. Although his work is written in a very pleasing style, yet it occasionally offends the reader's delicacy by indecent jests and coarse witticisms, in which the author was too much accustomed to indulge.

And in the time of that emperor whom the

⁷³ دكهن or, as the name is sometimes written, *Dekhan* دكهن.

نعمت خان حاجي ميرزا محمد مير هاشم

⁷⁷ دانشمند خان

Almighty has now taken into his merciful keeping, MUHAMMED FARRAKH SÍR,⁷⁸ an able and accomplished writer, named AKHLÁS KHÁN,⁷⁹ received orders to compose a history of that monarch's reign.

In the same manner a very ingenious *Munshi*, one MÍR MUHAMMED ÁHASAN,⁸⁰ who was surnamed MAANI KHÁN,⁸¹ undertook a poetical account of that deceased emperor (FARRAKH SÍR), and partly executed it; but the works of those two last-mentioned authors (AKHLÁS KHÁN and MAANI KHÁN) have not acquired much celebrity.

While that sovereign, who now reposes in the bliss of Paradise, the great MUHAMMED SHÁH PÁDSHÁH,⁸² held the reins of empire, a person named MUHAMMED MUHASAN,⁸³ a very able and intelligent writer, composed, by the imperial command, an account of transactions that occurred during a few years of that monarch's government, and performed the task with considerable elegance of language. In the year of the hejirah one thousand one hundred and fifty-two,⁸⁴ this excellent person died; and through the incapability or

⁷⁸ محمد فرخ سیر

⁷⁹ اخلاصخان

⁸⁰ میر محمد احسن

⁸¹ معانی خان

⁸² محمد شاه پادشاه

⁸³ محمد محسن

⁸⁴ Or, of the Christian era, 1739.

negligence of his son, the commencement of this work was destroyed or lost.

But respecting those sovereigns who governed *Hindústán*⁸⁵ before the GÚRKÁNIAN princes (or those of TAIMUR'S race) assumed the supreme power over that country, some late writers have composed historical works ; among which the chronicle, or *Táríkh*," of FERISHTAH⁸⁶ is regarded as the most comprehensive and excellent.

Next to that we may place the " *Tabkát Ak-beri*,"⁸⁷ because little had been written before its appearance respecting the history of those kings who had formerly reigned in *Dekkan* ; and as these two works comprise a general account of all Indian dynasties, the particulars respecting some families are written in a brief and comprehensive manner ; such as the history of those kings who ruled in *Bengál*,⁸⁸ and of the *Sind* monarchs :⁸⁹ there are however, besides these two chronicles just quoted, several other books on this subject.

Among the works that relate to one particular dynasty of the *Hind* sovereigns,⁹⁰ we must notice

⁸⁵ هندوستان

⁸⁶ See the note on FERISHTAH, in p. 38.

⁸⁷ طبقات اكبري This work has been already mentioned in p. 38.

⁸⁸ *Bengálah* بنكاله.

⁸⁹ ملوك سند

⁹⁰ ملوك هند

the “*Tárikh Bedáúni*,”⁹¹ which peculiarly celebrates the kings of *Dehli*;⁹² also the chronicle or “*Tárikh*” of MULLÁ DÁÚD BÍDERI,⁹³ containing a history of the BAHMANÍAH princes of *Dekkan*,⁹⁴ and the “*Burhán al Másir*,”⁹⁵ which gives an account of the NIZÁM AL MULKIAH⁹⁶ rulers of AHMEDNAGAR;⁹⁷ likewise the “*Tárikh Kuttub-sháhi*,”⁹⁸ a chronicle of those chiefs who governed

⁹¹ تاریخ بداونی

⁹² سلاطین دہلی

⁹³ تاریخ ملا داود بیدری This appears to be the work which Major Stewart entitles the “*Tárikh Bahmeny*” (تاریخ بہمنی), “A minute History of the Bahmeny, or Muhammedan kings of Kulberga, in the Dekhan: to which are added, the Memoirs of the Bareed Sháhi dynasty of Ahmedabád Beider; viz. from A. D. 1346 to 1595. The author is not known.”—See “Descriptive Catalogue of Tippoo’s Oriental Library,” No. xxx. p. 13.

⁹⁴ سلاطین بہمنیہ دکن

⁹⁵ برہان المآثر In the original Catalogue of MSS. compiled by an English gentleman in India (and already quoted, p. 38), this work (the “*Burhán Másir*”) is thus mentioned:—

کتاب برحان مآثر تاریخ پادشاہان دکن or a “Chronicle of the Kings of Dekhan, from the succession of the Bahmeny dynasty (vide Scott’s ‘History of Dekhan’) to the reign of BORHÁN NIZÁM SHÁH, the third Sultán of *Ahmednagur*. By Ali bin Yezíz Ullah, Tubba Tubâ.”

⁹⁶ نظام الملکیہ

⁹⁷ احمد نکر

⁹⁸ تاریخ قطب شاہی In the Catalogue of Sir William Ouseley’s MSS. (No. 319) a large quarto volume is described as

in *Haiderabád*,⁹⁹ and the work entitled “*Merát Sekanderi*,”¹⁰⁰ which is a history of the *Gujerát* kings.¹ Regarding the same dynasty also there is a chronicle written in the Arabic language, and called “*Zaffer al Wáleh be muzaffer wa áleh*.”²

We have, besides, many historical compositions on the subject of *Sind* and of *Kashmír*,³ with records of those sovereigns who in past ages have governed India, such as the “*Táj al Másir*,”⁴ and the “*Tabkát Násri*,”⁵ also the “*Khazáin al Fa-*

the “*Tárikh Kuttub Sháhi*,” or “*History of Golconda* ;” and in the same Catalogue (No. 287) we find mention of a folio MS. volume, beautifully written, and ornamented with gold lines, entitled the “*Tárikh Sulatín*,” or “*Chronicle of Kings*,” containing anecdotes of the *Kuttub Sháh* dynasty. This is said to be a rare and curious work. In another Catalogue of Eastern MSS., compiled in Bengal, the editor has seen described a volume entitled “*Towárikh Kottub Sháhi*” (تواریخ قطب شاهي), or “*A History of the Kottub Sháhi* dynasty, or Kings of *Golconda* (كلكنده), called also *Tillung* (تلنگ), and by European geographers *Telingana*.” This work begins with the history of *TAIMÚR*, and is divided into four chapters or sections, and an appendix.

ملوك كجرات¹ مراة سكندري¹⁰⁰ واليان حيدرآباد⁹⁹
تاج المائر⁴ كشمير³ ظفر الواله بمظفر و اله²

⁵ طبقات ناصري “*Ce précieux ouvrage est de l’an 655 de l’hegire ; de J. C. 1257*,” as we learn from Anquetil du Perron (*Mem. de l’Académie des Inscriptions*, tom. xxxi.

túhh,"⁶ and the "Muhámed Muhammedi;"⁷ likewise the "Tárikh Fírúz Sháhi,"⁸ and the "Taghalek (or Tughlik) Námeḥ,"⁹ composed in verse by the celebrated EMÍR KHUSRAU of *Dehli*.¹⁰

On this subject we have also the "Tárikh Mubárek Sháhi,"¹¹ the "Tabkát Mahmúd Sháhi,"¹² and the "Tabkát Bahádur Sháhi,"¹³ besides many other chronicles of the same descrip-

p. 379), who describes it as an abridgment of Universal History to the middle of the thirteenth century — an admirable work.

⁶ خزائن الفتوح

محمّد مجدي⁷

⁸ تاريخ فيروز شاهي Probably the same work that is described in the Catalogue of Sir William Ouseley's MSS., as the "Tárikh Fírúz Sháhi," composed by *Zeyá Berni* (ضيا برني), being a history of the kings of Dehli.

⁹ تغلق نامه نظم See the note immediately following.

¹⁰ امير خسرو دهلوي This distinguished poet, as we learn from Major Stewart in his Catalogue of Tippoo's Library, (p. 63) "unfortunately lived at a period when vice was triumphant throughout Hindústán. He, however, had the happiness, during the few last years of his life, to see a just prince on the throne, whose virtues he has commemorated in his 'History of Az Addeen Tughlic Sháh.' The poet survived his patron but a few months, and died A.D. 1325. His tomb is still respected at Dhely."

¹¹ تاريخ مبارك شاهي

¹² طبقات محمود شاهي

¹³ طبقات بهادر شاهي

tion, which however at present but rarely appear in this country ; and when, from time to time, any copies of the works above mentioned fall by chance into our hands, they are found to be imperfect and inaccurate.

But if the chief men of this age, the great pillars of empire, relinquishing their indifference on the subject of such matters, and entertaining a laudable desire to know the history of all events that have occurred from the commencement of the eleventh year of his late Majesty's reign (that monarch who now abides in Paradise, the constant companion of felicity) to the present year, one thousand one hundred and sixty-two of the hejrah, (or of the Christian era 1748,) should cause those transactions to be recorded faithfully in regular order, they would confer an important favour on all those attached to the illustrious race of our Indian sovereigns.

تمت الرسالة

ADDITIONAL NOTES.

Page 12. The Spanish work of Clavigo, to which an allusion is here made, was published "*en Sevilla*" (1582) under the following title—"Historia del gran Tamerlan, y itinerario y enarracion del viage, y relacion de la embaxada que Ruy Gonçalez de Clavijo le hizo per mandado del muy poderoso Sennor rey don Henrique al tercero de Castilla," &c. It has been already mentioned that Sir Gore Ouseley possesses a portrait of TAIMÚR; supposed to be original, evidently old, and in style like those pictures executed two or three hundred years ago by excellent artists of Samarkand, Balkh, and other places in the north. There is, however, a considerable difference between this drawing and the portrait of TIMOUR, engraved after an Indian painting, and prefixed by M. Langlès to his translation of the "*Instituts Politiques et Militaires de Tamerlan*," &c.: they scarcely correspond in any circumstance either of face, dress, arms, or attitude. From the Spanish traveller above named, (who had seen the Barbarian Conqueror,) we learn that TAIMÚR wanted one finger of each hand; but neither does the drawing nor the engraved portrait indicate any appearance of such a defect or mutilation.

His nails are tinged with some red dye, (probably *hinná*,) according to a custom of great antiquity in the East (see Sir William Ouseley's "Travels," vol. III. p. 565); and the drawing represents an extraordinary substitute for a sling, by which is supported his left arm, which perhaps had been wounded, or was diseased: this substitute is a branch of some tree, split or forked, and thick, proportionably, as a man's wrist; the forked part is rudely fastened round the neck of TAIMÚR, and the ends project behind in such a manner as must have proved extremely inconvenient to the wearer, like the iron collar and long projecting handle with which in some countries the unfortunate African slaves are tormented. It seems strange, that those who furnished the conqueror with splendid dresses did not at the same time supply a more convenient sling, which might have been easily made of silk or linen; but the editor, from circumstances which he himself observed in *Hyrcania*, is inclined to believe that the branch had been part of some tree superstitiously venerated for its supposed medicinal virtues of preternatural efficacy.

P. 14. Here it seems necessary to correct a mistake which the editor made respecting those portions of TABRI'S Arabic text now preserved in the Royal Library at Berlin: there Dr. Rosen examined *four* volumes; the other part which he mentioned belongs to the University of Leyden. From a very eminent Orientalist, Professor Kosegarten, we learn that the four Berlin volumes of TABRI'S original work in Arabic are the *fifth, tenth, eleventh, and twelfth*. The Leyden Manuscript is the *third* volume. Professor Kosegarten does not know that any of the other parts exist in the libraries of Europe, and he is inclined to believe (like the author of this Essay, p. 14) that the whole work must have occupied about twenty volumes. "Integrum hoc opus, Arabica lingua conscriptum,

“ Tabaristanensis viginti circiter partibus complexus esse videtur; quarum, quantum scio, nonnisi quinque in Bibliothecis Occidentalibus adhuc repertæ sunt,—tertia, quinta, decima, undecima, duodecima; pars tertia, quæ Lugduni Batavorum in Bibliotheca Academica asservatur,” &c. (See p. iv. of the Preface to Kosegarten’s “ Tabaristanensis Annales,” published in Arabic, with a Latin translation (from the fifth volume) at Gryphiswald, 1831, quarto.) It has been already mentioned (in a note to this Essay, p. 15) that Ockley found some portion of the Arabic TABRI among Archbishop Laud’s MSS.; but of what volume this fragment was a part, has not been ascertained. That the *second* volume is preserved in the British Museum appears from the “ Oriental Collections,” before quoted (p. 14), and the Bibliothèque du Roi in Paris likewise possesses a portion; but this, however useful in collation, adds little to our stock of TABRI’s Arabic text, since it is, unfortunately, the *third* volume, like the MS. of Leyden—“ Codex Bombycinus, quo continetur *pars tertia* Chronici quod Tabari sive Tabariense appellatur, idque ab auctoris nomine,” &c. (See Catal. Libr. MSS. Bibl. Reg. Galliæ, vol. 1. p. 161.) TABRI must have been a voluminous author, if, as report says, he covered with writing every day, during forty years, almost eighty *pages*. “ Mox etiam in libros componendos tantum laboris impendit, ut per quadraginta annos quotidie quadraginta fere *folia* scribendo implevisse dicatur.” (See Kosegarten’s Preface, as above quoted, p. i.)

P. 24. Concerning the “ Kitáb Fatuhh ” (كتاب فتوح), or “ Book of Victories,” composed by IBN ĀĀSIM of Kúfah (ابن اعثم كوفي), it may be remarked, (as of TABRI’s “ Great Chronicle ” already noticed,) that the original work is chiefly

known through the medium of a very old Persian translation. The editor endeavoured, but without success, to procure a copy of the Arabic text at *Shíráz*, *Isfahán*, *Tehrán*, and other cities in Persia, and subsequently at Constantinople. *ĀÂSIM AL KÚFI*, whom he regards as the father of him who composed the “*Kitáb Fatuhh*,” died, according to Casiri, in the year 117 of the Muhammedan era (or of Christ 735), and was eminent as one among the seven earliest readers of the Korán:—“*Ase-mus Cuphiensis, unus e septem insignibus Alcorani lectoribus, cujus obitus in an. Eg. 117 incidit.*” (See the “*Biblioth. Arabico-Hispan. Escorialensis*,” vol. II., Index referring to vol. I. p. 504.) That this venerable personage (*ĀÂSIM* of *Kúfah*) might, in early youth, have personally conversed with veteran warriors whose valour had contributed towards the conquest of Persia, was mentioned as the editor’s opinion, in a letter quoted by the Rev. Mr. Walpole (see his “*Collection of Travels*,” &c. vol. II. p. 428); and *ĀÂSIM*, we may reasonably suppose, would have communicated the information obtained from those veterans to his son, whose Chronicle, in fact, abounds with minute details, such as indicate very strongly the genuine authority of ocular witnesses. By so powerful a recommendation, the editor of this Essay was induced, many years ago, to translate all those passages of *IBN ĀÂSIM*’s work which illustrate Persian history, the wars and negotiations between Muselmán chiefs and the Sassanian princes and their generals, with a variety of curious and interesting anecdotes, which he has not hitherto found in any other Arabic or Persian record. These will, perhaps, be soon offered to the public.

P. 26. A history of the *GHAZNEVIDE* dynasty has been undertaken by that able Orientalist, Professor Wilken of Berlin, and will be dedicated to the Royal Asiatic Society of Great Britain and Ireland.

P. 30. *Rúm*. It appears from D'Herbelôt, ("Bibl. Orient." in *Roum*,) that the Arabian geographer EBN AL VARDI, in his "Kherídat al Ajáieb," gives a very extensive signification to this name, comprehending under it the regions beginning at the Atlantic Ocean, Spain, France, England, Germany, Poland, Italy, Hungary, &c., as far as Constantinople and the Euxine Sea, where it joins Slavonia and the borders of Russia; but the name, he adds, is more properly given to *Romaniah* and *Romiliah*, Thrace, Greece, &c. Another geographer, in his "Massahat al Ardh," or "Extent of the Earth," restricts *Rúm* to a part of Asia Minor. HAMDALLAH KAZVÍNI, in his "Nuzahat al Kulúb," (chap. vii.) mentions as the countries by which *Rúm* is bounded, *Armen* or Armenia, *Gurjestán* or Georgia, *Sís*, *Misr* or Egypt, *Shám* or Syria, and the *Bahr-i-Rúm*, the Sea of *Rúm* or Mediterranean:—

حدود مملکت روم ارمن و گرجستان و سیس و مصر و شام و بحر روم

P. 32. *Taríkh Jehán Kushái* (or *Kushá*). Of this title is the more modern work translated into French (and English) by Sir William Jones, who thus notices it in the "Catalogue of Persian Books," annexed to his "Persian Grammar," تاریخ جهانکشایا تاریخ نادری من کلام میرزا مهدی "The history of the life of NADIR SHAH, king of Persia, written by MIRZA MAHADI," as Sir William Jones explains it. This title might be more literally translated "The Tá-ríkh (or Chronicle) *Jehán Kushá*, or the *Táríkh Náderi*, from the pen of MÍRZÁ MAHADI." The full name of this author was MÍRZÁ MUHAMMED MAHADI KHÁN MÁZINDERÁNI—میرزا محمد مهدی خان مازندرانی There are many other instances of Persian works bearing the same titles.

P. 36. *Wákiât Báberi*. Of this valuable work a highly in-

teresting translation has lately appeared under the following title: “Memoirs of Zehered-din Baber, emperor of Hindustan; written by himself in the Jaghatai Turki, and translated partly by the late John Leyden, Esq. M. D., partly by William Erskine, Esq.; with Notes and a Geographical and Historical Introduction; together with a Map of the countries between the Oxus and Jaxartes, and a Memoir regarding its construction; by Charles Waddington, Esq., of the East India Company’s Engineers.” (London, 1826. Quarto.) In the Preface to this excellent work (Baber’s Memoirs, page 1) the tract of country called *Jaghatái* is described as extending “from the *Ulugh Tagh* mountains on the north, to the *Hindu Kush* mountains on the south; and from the Caspian Sea on the west, to the deserts of *Cobi*, beyond Terfán, Kashghar, and Yarkend on the east.”

Pp. 38—48. The work of “Ferishtah,” mentioned in these pages, was first published in English, several years ago, under the following title: “The History of Hindostan, translated from the Persian by Alexander Dow, Esq., Lieutenant-Colonel in the Company’s service.” A new edition of this work appeared in the year 1803. (London, 3 vols. octavo.) But a most excellent translation, made by Lieutenant-Colonel Briggs, was published in 1829, entitled “The History of the Rise of the Mahomedan Power in India till the year 1612; translated from the original Persian of Mahomed Kasim Ferishta.” (London, 4 vols. octavo.)

P. 51. *Hesht Behisht*. It has been already observed (p. 57) that Persian works totally different sometimes bear the same titles. A beautiful poem by EMÍR KHUSRAU of *Dehli* is called the *Hesht Behisht*, or “Eight Paradises.” Thus we find under the title of *Negáristán* (نگارستان) three works com-

posed by different authors (AHMED AL GHAFÁRI, ALI BEN TAIFÚR BUSTÁMI, and KEMÁL PÁSHÁ) mentioned in the Catalogue of Sir W. Ouseley's Oriental MSS. Nos. 452, 454, 455; and in the Bodleian Library at Oxford there is a fourth work, entitled "*Negáristán*, or the Gallery of Pictures," by JUÍNI جويني

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